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heating the wire makes the requisite elongation  $L + A$  more easy, while cooling it makes it more difficult.

The essay is admirably clear, but is chiefly of popular interest.  
BERGSTROM.

*Lehre vom Hypnotismus.* PROF. H. OBERSTEINER. 1893, pp. 62.

This really adds nothing to what all interested know, but omits much of chief importance for his purpose. It is most surprising that no mention should be made of the new movement in Sweden, which has added a practical utilization of great therapeutic value.

*Hypnotism and Mesmerism and the New Witchcraft.* By E. HART. London, 1893, pp. 182.

This collection of papers and addresses is sensational and anything but thorough or systematic. The author has suffered for his interest in these phenomena, and claims to have read everything, but he makes no mention of Bernheim; thinks Charcot, whose "three states" are now abandoned, has done the best work; knows nothing, that we can infer from his pages, of the scientific work upon the subject done in Germany, in Sweden, etc. We agree with him concerning Luys and expressed five years ago the same conclusion in this journal, and only find the author uninformed. His book shows how little has been done in England upon this subject. All he says from first to last is belated and thrice told to all psychologists who are versed in modern psychiatry.

*Genetic Philosophy.* By DAVID JAYNE HILL. (Macmillan, 1893. 382 pp. 8vo.)

The author hopes to rehabilitate philosophy by giving it a scientific foundation.

"The problem of science is never ontological, but descriptive;" and "ontology is as little a problem for philosophy as it is for science, for there is no real problem. . . . What we seek is to know the phases of being and to unify them by discovering a continuity among phenomena which shall render them one to intelligence as they are one in reality" (p. 13).

The author disapproves of Hegel's absolute idealism, and attributes Mr. Spencer's difficulties with the unknowable to the fact that his method was synthetic rather than genetic. "The genetic method . . . consists in referring every fact to its place in the series to which it belongs." The book, therefore, consists of a series of scientific theories about the origin of matter, life, consciousness, will, morality, etc., which the author states in successive chapters, simply and clearly enough, but without doing very much to aid one in choosing between them when several conflict, or to show their metaphysical significance. But in spite of his protest against ontology, the author, like all the other writers who have made the same protest, enters the forbidden field and attempts to gather the forbidden fruit by the same old forbidden ontological method, though this method is only very partially and inadequately applied. He states, for example, that the deepest insight into the essential nature of "matter" "force" and "energy" is to be found in our own acts of will (p. 203), that inorganic processes represent "habits of the universe," and that "the universe as a whole is the expression of a 'will'" (pp. 367, 368). That "the ultimate ends towards which that will is directed" could not have been "immediately attained without the intervention of a long series of intermediaries," the author seems to regard as sufficiently